

R. S.

A
SOLACE TO SATSANGIS

BEING
A COLLECTION OF LETTERS OF CONSOLATION AND
ADVICE WRITTEN BY MAHARAJ SAHIB TO
OUTSTATION SATSANGIS AFTER THE
DEPARTURE OF HUZUR MAHARAJ.

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MAHARAJ SAHIB

PREFATORY NOTE.

The sudden and unexpected departure of Maharaj Sahib has come as a great shock to all Satsangis, and numerous communications are received enquiring as to what their duties are at present and what they should look forward to. In the absence of a person qualified to speak with authority on the subject, the best solution of the difficulty appeared to be to collect, as far as possible, letters written by Maharaj Sahib Himself dealing with the question. The present volume is the result of the attempt to make such a collection.

These letters were written by Maharaj Sahib in reply to enquiries made by out-station Satsangis during the period immediately following the departure of Hazur Maharaj. Besides carrying great consolation and encouragement, they embody valuable directions, suited to the present

occasion, for the guidance of Satsangis. They will, it is believed, come as a boon and prove of immense value to the Satsangis.

It is probable similar autograph letters exist elsewhere, and any Satsangis who possess them will confer a favour upon their brethren if they send them to the undersigned for inclusion in the next edition.

A few beautiful fragments of Shabds composed by Maharaj Sahib, which had not obtained general currency, are also printed at the end of the volume.

BENARES,	}	PREM PRASAD,
20th Dec., 1907.		Secretary,
		R. S. Satsang.

R. S.

ALLAHABAD,

18th December, 1898.

My dear——,

* * * * *

The sudden departure of Huzur Maharaj has no doubt been a great shock to all of us and taken away the apparent prop we were all resting on. But He has not totally severed His connection with us. On the other hand, He is now watching our spiritual welfare more keenly than before and giving us also greater help inwardly. The question of allegiance to another *Sadh* or *Sant* does not therefore arise for the present. In my opinion this is the time for internal devotion and

whoever does so attentively and with fervour will receive palpable help from Huzur Maharaj within.

* * * * *

you all should carry on your Satsang at Hyderabad and Karachi as previously. ' If necessary you may communicate the contents of this letter to the Satsangis at Karachi also.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—
R. S.

ALLAHABAD,

12th May, 1899.

Dear Mr.—,

Nothing definite can be said yet about Huzur Maharaj's successor. Eventually, no doubt the necessity of a Sant Satguru is in-

dispensable for the continuance of Radhasoami Faith, but some spiritual benefit is intended even until His appearance, the object being that all followers of Radhasoami Faith should exert themselves internally for spiritual advancement. As long as another Satguru does not appear, there is no question of altering the contemplation of the last Satguru's image Who was the latest incarnation of the Supreme Being. Of course when the Supreme Being Radhasoami again manifests Himself as Sant Satguru then His image should be contemplated in lieu of that of the former Satguru, provided the latter's form has not manifested itself internally within the devotee. But if there is such manifestation, then no change in

contemplation is needed. People are at liberty to say whatever they like, as to who the next Satguru will be, but as regards myself I can tell you that I am only a servant of Huzur Maharaj like many others, but He can manifest Himself in any one He chooses.

Kul can never have redemption as being a cover. He can never enter *Sat Loka*. There are two streams in creation, the one ascending and the other descending—so along with the regeneration of spirits, others will enter into the material regions and these regions can not altogether disappear.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

7th May, 1899.

My dear——,

* * * * *

I am sorry to hear of the slackness which has taken place in the Satsang at Hyderabad and Karachi both in consequence of the departure of Huzur Maharaj to supreme Abode, as also to the prevalence of plague, but hope that sooner or later the Supreme Merciful Father Radhasoami will help His children and enable them to continue their devotion to His Sacred Feet as before. At present no doubt apparently great spiritual shock has been sustained by all Satsangis owing to Huzur Maharaj's departure, but I am sure He is internally showering

Mercy and Grace on all of us as before, and even in this apparent loss, is developing our spiritual powers. We must, therefore, placing trust in His infinite mercy, continue our spiritual practice as much as possible and leave the rest to His *Mauj*.

With hearty R. S. to all Satsangi brothers and sisters at Hyderabad and Karachi,

Yours sincerely,

B. S. MISRA.

—

R. S.

ALLAHABAD,

14th May, 1899.

My dear——,

* * * * *

Certainly we all have apparently

suffered great shock in consequence of the sudden departure of Supreme Father to His exalted abode, but by *Nij Rupa* He is internally present and helping on His children as before, and whatever prayers may be offered within are heard by Him, and at proper time and in proper form. He ordains whatever is spiritually most beneficial to us, although sometimes we may not apparently comprehend the benefit intended therein. With trust and confidence we should therefore continue devotion as much as it lies in our power and leave the rest to His Exalted *Mauj*. It is always a pleasure to me to hear from my spiritual brothers and I shall certainly do whatever lies in my power to help them but being only a Satsang

nothing beyond mutual co-operation may be expected.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—
R. S.

ALLAHABAD,

29th May, 1899.

My dear——,

Your letter of the 21st. It gives me always pleasure to be of any service to Satsangi brothers and your communications and queries will therefore be always attended to to the best of my ability, but it is more the good will and kind sympathy of you all than any real intrinsic merit which makes my replies of any use or value. However, if you derive any satisfaction thereby, be they however trivial and

worthless, the object is attained and I shall consider that the Supreme Father has accepted this service of mine and be grateful to Him for it.

The answers to your queries are as under :—

(1). Satsangis may in accordance with their past *Karmas* be sometimes attacked by plague or cholera and die in consequence, but generally they will be protected from such dire diseases, and even in those cases in which such an event takes place, their spiritual welfare will be guarded and in the next birth they will come with greater store of spiritual wealth and succeed in the devotional practice without much effort.

(2). The period of interregnum, so to say, should be devoted to internal

practice of *Samiran*, *Bhajan* and *Dhian*, the image of the past Satguru being contemplated as usual. On the re-incarnation of next Satguru, His satsang etc. should be attended to as previously, and if the image of the Satguru has not manifested itself within, the form of the new Satguru should be contemplated. But care should be taken that the change in the contemplation is not hastily or prematurely made. When the re-incarnation of the next Satguru has been by internal and external proofs fully established and recognised, this may be done.

(3). Sound is said to have manifested itself within a Satsangi when it can be heard at pleasure, and its

attraction is such that the mind and spirit are concentrated and drawn upwards by it. Such of the Sat-sangis as can get internal *Darshan* of Huzur Maharaj and hear the sound as described above, do not stand in indispensable necessity of another Satguru. But if He does re-incarnate, they should also partake of the *Bilas* of his Satsang when convenient.

(4). It can not be said definitely where the next Sant Satguru will appear, but wherever He re-incarnates of course the Satsang will be held at His house and if He does not appear at Agra, He will nevertheless make occasional pilgrimages thereto for the continuity and consolidation of Radhasoami Faith, Agra being recog-

nised as the original head quarters.

(5). By His Spritual Current, *viz.*, sound (and that is His *Nij Rupa*) Huzur Maharaj is internally present as before. He himself is in the Spiritual Regions.

(6). It is not understood what has given rise to the belief that there will be a gap of 12 years in the advent of the new Satguru. We know nothing definite about this, it may be sooner or later.

(7). It will all depend upon Mauj whether the next Satguru, if He is in Government service, retires or does not do so on His appearance.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

S. R.

ALLAHABAD,

4th June, 1899.

Dear Mr.—,

Your letter of the 25th May to hand. The answers to your queries are as under :—

(1 & 2.) The main Spiritual Current being in the eyes and forehead, the proper internal vision of the image of Sant Satguru takes place only when those portions are clearly visible. These are the only parts which *Kal* can not fully assume for the deception of a devotee, whereas the other parts of the Satguru's image or body he can assume. You should

therefore try to contemplate the eyes and forehead of Huzur Maharaj in your devotion, just as you used to look at Him during the *Arti* ceremony, and need not pay special attention to the lower part of the image ; but I would remark here that be it the lower part of Huzur Maharaj's face, or His eyes or forehead or any other part of His Holy Body, if a true glimpse of any of them is caught internally, it instantaneously produces great internal concentration of mind and spirit accompanied with feelings of ecstatic joy. This is the true test of the manifestation of Satguru's form within a Satsangi. In a Sant Satguru the manifestation is the resplendent form of Sat Purush Radha Soami as He is in purely Spiritual

Regions—*Sat Loka* and Radha Soami Dham—and is in fact the *Nij Rupa* of Sant Satguru also just as the *Nij Rupa* of a Satsangi is his spirit.

(3). The sound of bell is the sound accompanying the spiritual current in the first sphere and it might in any way be said to be the *Nij Rupa* of a Satguru in that sphere but His *Nij Rupa*, more correctly speaking, has a form similar in outlines to the face of the Satguru, but very resplendent. In the Highest Spiritual Regions this form and sound merge into “Anami Radha Soami.”

(4). Yes, the sound of bell can be heard concomitantly with the vision of Satguru's form by a Satsangi at the time of devotional practice when of

course he is awake, *i.e.*, has not lost all consciousness of the objective world, but at such times his spiritual altitude is high, viz., above sixth *Chakra*, close to *Sahsral Kanval*. The spirit can be elevated both by the sound current and the form of Satguru. The latter is however more efficacious specially because the disturbing influences of *Kala* and *Maya* are instantaneously removed by His image.

(5). Huzur Maharaj's image being the form last assumed by the Supreme Father, its efficacy in contemplation will continue as before until the Supreme Father manifests Himself in another form when the latter will carry on the work of salvation both internally and externally. The Sup-

reme Father is the life and support of the whole creation and but for the presence of His Spiritual Current it will fall to pieces and dissolve into chaos. He is therefore as much present now as when He incarnated Himself as Satguru. The contemplation of His form is therefore certainly beneficial, and the remark that this practice is of no use, is in my opinion incorrect. The superiority, spiritually, of the contemplation of the form of the living Satguru (provided there is a Satguru) over that of the previous Satguru lies in the fact that the form of the living Satguru is the kinetic form of the Supreme Father, while the previous form in consequence of the withdrawal of the spiritual force has

become non-active, excepting in those cases where its internal impression within the devotee has by practice been developed to such an extent that the spiritual force has made it a groove for internal action within the practitioner. But this internal form of the past Satguru will greatly resemble that of the future Guru.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—
R. S.

ALLAHABAD,

7th June, 1900.

Dear Mr.—,

* * * * *

If you are sincerely repentent over your shortcomings, the Supreme

Father will certainly overlook them, and also gradually bestow upon you strength to curb the vagaries of your mind to some extent. But reformation will be effected slowly and you must therefore patiently and trustfully go on with your practice.

Yours sincerely,

B. S. MISRA.

—

R. S.

ALLAHABAD,

18th June, 1899.

My dear——,

Yours of the 10th. The interview with Huzur Maharaj described by you, being the last you were to have, was of course an occasion for gravity and solemnity, and a

grave appearance was accordingly assumed by Huzur Maharaj. But this does not in any way indicate displeasure or any thing contrary to Grace or Mercy. He, as before, is showering Grace and Mercy on all of us and the only course open for us is to continue our devotional practice with patience, trust and regularity. Gradually His Mercy will become more manifest and we shall feel our efforts being crowned with success. This is the only advice that I can give you at present.

With hearty R. S. to yourself and all,

Yours sincerely,

B. S. MISRA.



R. S.

ALLAHABAD,

2nd July, 1899.

My dear——,

Your kind letter of the 18th ultimo duly reached me at Agra while I was there in connection with the *Bhandara* of Soamiji Maharaj. It is always a genuine pleasure to me to receive communications from my dear brethren in faith and no apology is therefore needed for writing to me.

Further, it gives me considerable satisfaction if my replies thereto in any way prove of any service, inasmuch as I consider this as an acceptance of my service by the most gracious and kind Father Radha Soami Dayal. As we are travellers of the same path and the goal is also

the same, we cannot but derive benefit by the exchange of our ideas and prove of mutual help to each other. In this sense, I am ready to serve you all in any capacity you desire. With hearty R. S. to all,

Yours sincerely,
B. S. MISRA.

—
R. S.

ALLAHABAD,
23rd April 1899.

My dear——,

Yours of the 14th. Sorry to hear of your state of mind. But it is all for your benefit and gradually you will feel internal joy and hear the *Shabd* also.

Sorry, your parents and elder sister have died, but glad to hear that they

experienced great mercy in their last moments. No doubt they have gone to a region of much greater happiness than this.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—
ALIAHABAD,

2nd July, 1899.

My dear——,

* * * * *

Answers to your queries are given below.

(1). It is not necessary that the Sant Satguru should reincarnate Himself immediately on His departure from this world. It all depends upon the *Manj* of Sant Satguru, whether even after reincarnation, He immediately manifests Himself or not. The

object in such matters is not fully known to us, but we may surmise that this might be intended to arouse true yearning and love for Him.

(2). Satsangis will have, after death, *Bilas* and *Darshan* of Sant Satguru in the higher regions as usual. The Sant Satguru visits, of and on, the higher regions although His abode is in the Highest.

(3). The five births referred to therein might be necessary for the perfect salvation of a spirit other than human, i.e., of beasts. In the first birth, they assume human shape, and then in the usual number of four births they are emancipated.

(4). Gradation in *Dayal Desh* is due to gradation (if it may be so called) in the spiritual cover there. It is not necessary that matter must indispensably be present for the purpose.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—
R. S.

ALLAHABAD,

2nd July, 1899.

My dear——,

* * * * *

The reply to your queries is given below.

1(a). Huzur Maharaj's form and features should be contemplated in any way they easily come up before

your mental vision. If His form &c. at any time struck you specially, and you can remember those best, preference should be given to them in contemplation and to the form observed during *Arti* ceremony, which need not forcibly be contemplated if it does not manifest itself so easily as the other one. But whatever form of Huzur Maharaj appears within, the attention and sight should be gradually fixed on the eyes thereof.

(b). A devotee should contemplate Huzur Maharaj's image before his mental eyes. It is not necessary that the Agra association should indispensably be kept in view. It may at times be resorted to, to help in the appearance of the image.

(c). The image should be contemplated at the focus of the eyes, which is midway between the two eyes, adjoining the sixth *Chakra*. It is called *Til* and is within the brain.

(d). It is better to contemplate with shut eyes in the beginning. When the image has manifested itself within, even with eyes open, it could be contemplated. But when concentration is great, the eyes will be closed of their own accord, without any desire to do so.

(e). Whichever *Sarup* of Huzur Maharaj has impressed itself most and can most easily be brought before the mental vision, should be contemplated.

2 (a). The seat of spirit is already in the sixth *Chakra*. By contemplation of Huzur Maharaj's image and the repetition of the Holy Name Radha Soami, its diffused currents could be concentrated there.

(b). Without some concentration at the sixth *Chakra* the sound of bell and internal vision of *Sarup* cannot be properly had. Of course if the devotee's spirit is more or less concentrated at all times, he can have the above experiences with eyes open.

(c). Yes, devotees who can neither hear sound nor get *darshan*, stand in need of another *Guru*, but they should patiently await His advent. Meanwhile the Supreme

Father Radha Soami, in Whom they should place implicit trust, will help them as much as proper.

(d). Spirits can ascend to the highest sphere by the contemplation of Huzur Maharaj's form.

3. The *Nij Rup* of Sadhguru is the form of *Par Brahm* or the reigning spirit of *Sunn*. The *Nij Rup* of Sant Satguru has *Akar* upto *Sat Lok* : thereafter it becomes *Nirakar*. The *Nij Rup* of a Satsangi is that of *Hans*.

4 (a). As all Satgurus are incarnations of the same Supreme Father, some resemblance in their physical forms, specially in their face, is natural and is traceable.

(b). A Sant Satguru or Sadh-guru can either perform the functions of the president of Satsang and spiritual regeneration takes place under the presidency of either. Either of them can therefore succeed Huzur Maharaj.

(c). Radha Soami Dayal does not manifest Himself in a devotee of a rank lower than Sant Satguru, but He can, through the medium of a Satsangi, perform, to some extent, the work of regeneration. Sooner or later Supreme Father Radha Soami will certainly manifest Himself. He Himself gave this out, but it cannot be said when.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

16th July, 1899.

My dear——,

Your letter of the 11th instant. You need not apologize for the questions you asked me. It is my duty to reply to them as far as I know and I shall render this service to the best of my ability, but as I am only a Satsangi, you need not put too much weight on my answers, and accept them only so far as your views concur and your judgment is satisfied.¹

1 (a). A spirit is said to be elevated when its seat is changed from the sixth *Chakra* to a higher sphere. Relaxation of, and liberation from

bondages, acquirement and experience of higher bliss, and development to some extent of supernatural powers, are symptoms of spiritual elevation. But these symptoms will be understood by the devotee himself and not by others. To the latter, such a devotee, would not present any extraordinary features outwardly but his company will clearly show that the greater portion of his time is devoted to practice and other religious observances enjoined by the *Sant Mat*, and that all his dealings bear unmistakeable stamp of sincerity, honesty, toleration and mildness. Such pure and upright conduct will not fail to impress all who come in contact with him, and in a short time only, he will be loved and

respected by his friends, associates and relations.

(b). The sound of bell coming from the right side is produced by the spiritual current flowing on that side from the third *Til* and is distinguished by its greater attractive force. The only means to hear it is to concentrate the spirit in third *Til*. When the attractive force of the sound increases and it is heard more internally the devotee should then consider that he is approaching that sound.

(c). The *Sarup* may be contemplated at the time of sound practice. It all depends upon Huzur Maharaj's Grace, when His eyes and forehead might clearly appear during

contemplation. Prayers might be offered for this mercy and the rest left to His *Manj*.

The most suitable time for sound practice is from 4 to 5-30 A. M. in the morning. At that time it will be heard more easily than at other times.

(d). Yes, sometimes the sound of bell is heard without shutting the ears in the prescribed posture. Some help is derived in hearing the sound by it, but if the devotee finds that he can successfully listen to the sound while lying, he may do so. But for the daily practice the prescribed posture will be better, and in that posture daily practice should be performed.

2 (a). Any form of Huzur Maharaj which appeared most attractive should be contemplated. It is preferable to gradual tracing of the lineaments by the devotee. But if the devotee is able to fix the image by this process, there is no objection to his doing so.

(b). The *Sarup* of Huzur Maharaj cannot be said to have manifested itself in a Satsangi, who does not get his *darshan* internally and does not hear the sound.

(c). By the extract quoted by you from *Bachan* 250, is meant that the form of Satguru has not manifested itself internally and the sound is not clearly heard.

3 (a). At the time of death the spiritual currents are first withdrawn from the limbs, *i.e.*, hands and feet, reach *Guda Chakra* (*Mooladhar*), are drawn up therefrom step by step to *Indri Kanwal*, *Nabh Chakra*, *Hirdaya Kanwal* and sixth *Chakra*; and as soon as after leaving the sixth *Chakra*, the spirit penetrates third *Til*, death ensues. After penetrating that aperture the spirit is drawn further upwards and brought before the *Jam*, the sight of whom at once awakens in the spirit its predominant desires whereby it is hurled downwards, and after passing some time in higher or lower regions, according to its actions, assumes another form, *i.e.*, is born again as animal,

bird, plant, worm, &c., in accordance with the resultant of its predominant actions.

When the spirit is hurled downwards from the presence of *Joti*, it forgets every thing about its past life.

(b). As long as a child is in womb its spirit is before *Joti*. At the time of delivery, it is forced down through third *Til*, but some affinity is established with the spirit of the would-be child as soon as conception takes place.

(c). It is not necessary that transmigration should take place immediately after death. The spirit may, according to its actions, enjoy bliss in the higher regions or suffer

tortures in hell for some time before it again assumes a new form, or it may immediately transmigrate.

The above explanation refers to a 'non-Satsangi'. Satsangis are always located after death in a sphere not lower than *Sahasdal Kanwal* and are never subjected to the tortures of hell or assume the form of a brute. At the time of death the Satguru always appears and takes them up in His lap.

4 (a). Huzur Maharaj is in Dayal Desh, but Sound or Spirit current is everywhere, and for the help of the devotee, can assume His form anywhere needed. The *Nij* form of *Sat Pursh Radha Soami* and of Huzur

Maharaj were one and the same and they are one and the same within *Dayal Desh*. The spiritual current which was supporting Huzur Maharaj's physical body has been withdrawn, but the sound current is present as before, otherwise the whole creation would collapse.

(b). The *Nij Rup* of Huzur Maharaj, i.e. Sound, now helps in devotion.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.



R. S.

- ALLAHABAD,

29th July, 1899.

Dear Mr.—,

Your letter of the 17th. It will certainly give me pleasure to offer prayers in your behalf if you consider that you would derive benefit by it. But I may tell you that the Supreme Father is always disposed to listen to the prayers of all His children, and your prayers would therefore be equally efficacious.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—

R. S.

ALLAHABAD.

Dear Mr.—,

7th May, 1899.

Yours of the 28th April. If sleep is the main obstacle in the

performance of your devotional practice, I would advise you that as soon as you begin to feel drowsy in your devotion, you should, leaving off *Bhajan*, commence to repeat internally the Holy Name Radha Soami, which may, if the drowsiness still does not go off, be uttered audibly and the repetition continued until you have shaken off all lethargy. This mode of practice will, I hope, through the Mercy of H. M. Radha Soami Dayal, enable you after some time, say a month or so, to overcome the obstacle you complain of, and it will also prove efficacious in removing unnecessary thoughts which crop up at the time of *Bhajan*. Although Huzur Maharaj

has left the physical body, but by sound current He is ever present, helping His children as before. You should therefore go on with your devotion with trust.

With hearty R. S. to all,

Yours sincerely and fraternally,

B. S. MISRA.

R. S.

ALLAHABAD,

20th August 1899.

My Dear Mr.—,

I was very sorry to learn from your letter of the 10th, of the death of your good father, and of the heavy burden of family affairs that has been thrown upon you in

consequence. Of course for the present every thing looks in the worst light, and troubles and vexations appear to surround you all round, but I may venture to say that all these apparent disturbances cannot really hinder your spiritual progress and regeneration, which are as much taken care of now as before, if not more. The Supreme Merciful Father is watching His children from His abode on High and protecting them from the snares and temptations of this world. You may therefore with a firm trust in His Great Mercy do whatever you can, whether satisfactory or not, in the way of devotional practice, and leave the rest to His Supreme *Mauj* which can not but tend to your welfare.

With sincere sympathies and condol-
ence to you and hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

21st August, 1899.

My dear——,

* * * * * *

The answers to your queries are noted
below.

1 (a). When the spiritual currents flowing through the body tend towards their focus, concentration may be said to have occurred. The symptoms of concentration are enjoyment of bliss in devotion and an experience of withdrawal of vitality from the limbs.

(b). Yes, when the spirit currents converge into sixth *Chakra*, concentration has taken place. As in devotional practice the concentration in the beginning is not so intense as to result in the complete withdrawal of the spiritual currents, the stages of dream, deep slumber and *Turia* are not felt to have been passed through, but none the less bliss is experienced to some extent, its intensity increasing with the degree of intensity of concentration ; and when the practice has advanced so far that the devotee can achieve complete withdrawal of the spirit currents, all the states mentioned above will be traversed during his devotional concentration.

(c). By the repetition of the most Holy Name Radha Soami and the contemplation of *Gur Sarup*, spirit can be easily concentrated in the third *Til*. There is no easier method for concentration.

The sound of bell can be properly heard only when satisfactory concentration has taken place.

Elevation differs from the concentration of spirit in this, that there is an elevation of the seat of spirit in the former.

(d). The spiritual currents in the pupil of the eyes are withdrawn in sleep and concentration, while in elevation, the seat of the spirit in sixth *Chakra* is exalted.

2 (a). During sound practice, *Sarup* is contemplated to remove mental and material disturbances, otherwise it is not necessary to contemplate *Sarup* at the time of sound practice.

(b). Mental currents excited by mental and material objects are *Tarangs*. They emerge from the mind, and are produced in consequence of the mind being imbued with mental and material desires.

Weakness of brain, which signifies the prostration of the chief nervous organ, is not the real cause of *Tarangs*. The best means to check *Tarangs* during devotion is to repeat the Holy Name Radhasoami as soon as the disturbance preceding their flow is

felt, the repetition being continued until the disturbance has subsided.

A cool, clear and fresh head (as after sleep), being indicative of absence of mental disturbance, is, of course, the best condition for sound practice and sound is more clearly heard then than at other times.

(c). The *Sarup* which comes of its own accord, is manifested by the special Mercy of the Supreme Father Radhasoami Dayal, and it is, therefore, certainly more efficacious in imparting spiritual benefit and bliss than the *Sarup* which is fixed by the efforts of the devotee. With regard to the fixing of the latter, one has been endowed with some power

to do so, while over the former no such control is possessed.

A devotee should therefore always use his efforts to fix the image and leave the unsolicited visions to the *Mauj* of the Supreme Father.

3 (a). Sixth *Chakra* is the seat of the spirit, while the third *Til* above it, is the door which leads from *Pind* into *Brahmand*. As soon as the spirit penetrates into this orifice death takes place.

(b). The stages of *Brahmand* and *Dayal Desh* are outside the matter of the brain, but the places corresponding to them, pointed out at the time of *Updesh*, are orifices in communication

with them, like the pupil of the eye, with regard to light.

(c). Three currents flow from the spirit in the body, one on the right, the second in the middle and the third on the left side. The middle current which is a prolongation of the *Sukhamana*, has formed the sixth *Chakra*, and is the main stay of the corporeal frame, the other two being the adjuncts for the performance of the various functions of the body and its organs.

These two currents have their respective ramifications in the two eyes, besides working the other senses attached to the two parts of the body, but the currents in the eyes are

stronger than the other currents, and consequently the effects produced on them are responded to by the other currents also, and they therefore form an index, as it were, to the other currents, but these latter have not emanated from them. As a focus of a force does not become void on account of the force currents issuing therefrom, so the presence of the spirit current in the eyes and in the body does not deplete the sixth *Chakra* of the spirit.

4 (a). Total withdrawal of spirit from body and its entrance into third *Til* constitutes death, but it is not an indispensable condition that there should be complete withdrawal of

the currents into *Til* before sound could be heard. Some concentration is sufficient for the purpose, hence the great ease and efficacy of the sound practice, and from this it also follows that it is not necessary that a devotee should be in the state of dream or deep slumber before the sound is heard. On the other hand these two stages being more or less enshrouded by *Tam*, the astral senses are also more or less dormant and the spiritual sound is not hence heard in these states.

A devotee who has by his practice dispelled the internal darkness, traverses the states of dream and deep slumber in the full possession of the uses of his senses, whereas ordinary

people recede to these in unconsciousness.

‡ (b) of previous letter—* *Nij Rup* is the means of help to devotees both when the Satguru is bodily present and when He has left it. But when He is present in the physical world as Incarnation, His physical body being surcharged with spirituality of the highest order, all coming in contact with Him are highly spiritualized, and thus great benefit can then be gained by all. Sant Satguru Himself in His own sphere is Sat Purush; as tide from Him, He incarnates in human form. Prayers offered

* See, also ¶ 4 (b) of the letter dated 16th July 1899.

inwardly are heard by *Nij Rup*
and Grace awarded by Him.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

P. S. * * I am sorry to hear of
the recrudescence of plague at Hydera-
bad, but hope the Supreme Merciful
Father will take care of His children
there.

R. S.

ALLAHABAD,

28th August 1899.

Dear Mr.—,

* * * * *

Yours of the 22nd to hand.
Sorry to hear of the difficulties men-
tioned by you. The non-experience
of internal spiritual help produces, no

doubt, at times, great mental dejection and it appears as if emancipation will not be gained ; but correctly observed, it is a step towards the attainment of that end, as these mental perturbations represent the commotion concomitant with the process of internal purification. Without these, the effect of past actions cannot be eliminated (the removal of mental impurity is a necessary condition for the manifestation of Spiritual Bliss) and the regeneration and development of the latent force of spirit cannot take place. The refuse of mundane desires has accumulated from time immemorial through innumerable births, and an accusation of impatience may fairly be made if complete purification

is expected or insisted upon within such a short time as 6 or 8 years. But assurance based on experience may be safely given that feelings of internal unrest and dissatisfaction are the precursors to showers of spiritual Bliss and Mercy, and as such their acrid results should not be made the ground of despair; on the other hand, the hope of brighter and happier days should give glimpses of the sweets which lie hidden in the present bitterness. Such adverse circumstances, like a venomous toad which carries a jewel in its head, have their own sweet uses, and, in the hope of sure and certain reward, should be undergone with trust and patience.

Hoping the Supreme Father will
accord His Mercy to all, with hearty
R. S.,

Yours sincerely,
B. S. MISRA.

—
R. S.

ALLAHABAD,

3rd September, 1899.

My dear——,

* * * * *

Glad to hear of the new applicants
desirous for initiation. The Supreme
Merciful Father will, it is hoped,
kindly continue the work of salvation
He has begun, and people will continue
to receive the spiritual benefit as
hitherto. He is, as before, taking
care of the congregation of which He

Himself laid the foundation, and proper steps will surely be taken at proper time for its expansion and development. But all members thereof should take warning that they should not drag in worldly feelings in their devotional relations and be blinded by the non-liberal ideas that have degenerated other religions. In a sincere and liberal spirit, the Mercy and Grace of the Supreme Father should be sought for within, and the progress of devotion should be carefully judged by its results, proper remedies being resorted to if they are not satisfactory.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA

ALLAHABAD,

24th September, 1899.

My dear——,

* * * * *

I am sorry to hear of the prevalence of plague, but I hope that through the Grace of Merciful Supreme Father, His children will be protected.

I know nothing about the rumour relating to the declaration of a Sant Satguru in the end of this or beginning of next year. But I do not suppose He will declare Himself in a formal way on some day appointed for the purpose. I believe His manifestation will be gradual.

I am sorry I have no photo of mine, otherwise I should have presented one to you.

The portion of my letter of the 3rd September quoted by you refers to the unbecoming conduct of some Satsangis, not especially in any particular place, but which might manifest itself anywhere when worldly feelings actuate their relations with each other and with the Supreme Being. Broadly speaking, this consists in asking for or desiring any worldly object or sensual pleasure or name and fame, other than that necessary for carrying on ordinary avocation and livelihood, and mixing such thoughts, whether expressed or implied, with the devotional prayers. If such feelings are not guarded against carefully, they will constitute a mental habit and over-ride true devotion in which the only desire should be to

approach the Supreme Being, for His sake only, and to love Him for Him alone. The mental evils are subtle and unperceived; lulling religious vigilance with plausible justification, they divert the true devotional current in other directions, and thus frustrate the practice of true internal devotion. All motives of actions and thoughts should therefore be carefully examined constantly, and the various defects inherent in the mind, carefully noted. Such vigilant analysis will, Supreme Father helping, gradually eradicate the evil tendencies of mind and develop true devotion with its attendant ineffable bliss. An absence of such watch has degenerated other religions, and this I referred to in my previous letter to be guarded against.

the outcome of our past actions, but the Supreme Father's Grace and Mercy are present when they overtake His children and considerably mitigate their severity, and even in the event of the worst taking place, viz., death, the last moment is specially illumined by the Grace of the Supreme Father, which leaves its perceptible traces on the countenance of the dying person. The sting of the plague would thus, as it were, be broken off, even if a true case of it were to occur among Satsangis: but generally a disease so infernal as plague is not allowed to enter the family circle of a Satsangi, and if past *Karmas* rendered its ingress inevitable, it is more or less transformed into some other disease. The

only advice and sympathy that we can offer in the matter are therefore that we should abide by the *Manj* of the Supreme Father Huzur Maharaj with trust and patience.

We are very sorry for the bereavement that has befallen Mr. * * and offer him our hearty condolence, at the same time praying to the Supreme Father to restore him to health soon and to smooth matters in the family otherwise.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.



R. S.

ALLAHABAD,

22nd October, 1899.

My dear——

Your card of the 13th announcing the sad death of Mr. * * * to hand. We are very sorry to hear the sad news and offer our hearty sympathy and condolence in the matter, which pray communicate to his father, wife and the whole family. As you say, the Supreme Father must have graced his spirit at the moment it was leaving the mortal frame, and showered great Mercy upon him, but people do not often take this view of the matter and consider that the protecting hand of the Supreme Father was not intruded otherwise such an untimely occurrence

would not have been allowed to take place. In the hour of calamity, grief naturally gives rise to such thoughts, but if reason is allowed to prevail it will soon appear that the cause of despondency is not well founded and that we can not accuse the Supreme Father for want of protection of our welfare. The Radhasoami Faith certainly declares that the *Karmas* of its devotees will be eradicated and that their effects will also be mitigated, but the Supreme Father would certainly render Himself liable to the accusation of inconsistency and partiality, if in the case of Satsangis He suspended the action of *Karmic* laws which otherwise were allowed to have their free course. The past

Karmas will have, therefore, to be undergone before they are eliminated, but their effects, although it may not be apparent to us for the time being, will be mitigated. The sad occurrence which has taken place at Karachi is not execeptional: among other Sat-sangis also hereavements have taken place. In Allahabad several families have had cases of death, but considering them as the result of the pre-ordained command, they have been accepted with patience and trust in the Mercy of Supreme Father, and a similar attitude should be adopted by Satsangis elsewhere. Just as Radhasoami Faith and the Sant Satguru do not promise affluence to persons who may accept that Faith, similarly it is a

misapprehension to consider that all accidents and ups and downs of life will be prevented. They have also their necessity for good results, otherwise all animate beings who are also the particles of the Supreme Father would not have been subjected to them. For these considerations, the only sympathetic advice that I can offer under the circumstances, is to bear the affliction with patience and trust, otherwise without any result, unnecessarily great pain and sorrow will have to be undergone.

With hearty R. S.,

Yours sincerely,

B. S. MISRA.



class of pretenders, and is not even fit to be called a Satsangi.

* * * * *

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

—

R. S.

ALLAHABAD,

28th October, 1899.

My dear——,

Your letter and the piece of cloth to hand. I am sorry I cannot accept the latter, specially as a present of this kind is sure to be misconstrued if accepted by a Satsangi circumstanced as I am. But not to disappoint you altogether, I have purchased the cloth and would have some garments made of it, remitting the cost to Agra for

Sants and *Param Sants* will not make their advent on this earth. The final regeneration and emancipation can be only effected by a *Sant*, and with this object, He will certainly appear sooner or later.

The outward conduct of a *Sadh* is unimpeachable and without a single blemish. They are not implicated in unbecoming worldly affairs and do not directly or indirectly announce themselves to be *Sadh*. People who are quite willing to be worshipped, and in fact are secretly courting this, and are at once ready to assume the title of *Sadh*, are charlatans, and from what I have heard of——, and the way he has been behaving, I am constrained to say that he belongs to this

class of pretenders, and is not even fit to be called a Satsangi.

* * * * *

With hearty R. S. to all,

Yours sincerely,

— B. S. MISRA.

R. S.

ALLAHABAD,

28th October, 1899.

My dear——,

Your letter and the piece of cloth to hand. I am sorry I cannot accept the latter, specially as a present of this kind is sure to be misconstrued if accepted by a Satsangi circumstanced as I am. But not to disappoint you altogether, I have purchased the cloth and would have some garments made of it, remitting the cost to Agra for

expenditure of Satsang there. But in future pray do not place me in such undesirable position by any further presents.

With hearty R. S. to yourself and others,

Yours sincerely,
B. S. MISRA

R. S.

ALLAHABAD,
18th November, 1899

My dear——,

* * * * *

It appears that the old impressions—the pre-natal ones—are still very strong in you, and the internal disturbances at the time of devotional practice, mentioned by you, are due to them.

The only remedy for their eradication, which must necessarily be gradual, is the mental, or at times, articulate repetition of the Holy Name Radha Soami in the manner explained in *Prem Patra*, at times of devotion, and frequent repetition for short periods at other times when you are engaged in wordly affairs. If you follow this for about six months without intermission, I think, Supreme Father willing, you might feel internal benefit.

As to your worldly affairs, I would only observe that the life of a pleader is a very busy one and not suited to devotional practice. However, if you consider that you will be able to straighten and smooth temporal

matters by the adoption of this profession, you may do so.

Trusting the Supreme Father will show kindness to all and with hearty
R. S.,

Yours sincerely,

B. S. MISRA.

—

R. S.

12th November, 1899.

My dear——,

Your letter to hand. Sorry to hear what you say therein. But do not be dejected. The Merciful Supreme Father will gradually help you and purify your mind. It is a good sign although painful, that after going in bad ways, you feel contrition. Always

do so. Sins are ever pardoned by sincere and true compunction.

With hearty R. S.,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

21st December, 1899.

My dear——,

I am glad at your resolve to devote yourself to work diligently. If you do so, I am sure you will receive the Grace of Radha Soami Dayal. At convenient times, when circumstances both official and pecuniary permit, you can join the Satsang.

With well wishes and R. S.,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

26th November, 1899.

My dear Mr——,

Your letter of 16th to hand. Sorry to hear of the illness you are suffering from, and the great pain you have to undergo in consequence, but, as you already remark, this is due to past *Karma*, which cannot be eliminated without giving some trouble. But you may rest assured that what would have been intolerable sufferings, and would have been spread over a protracted period, have been much mitigated and considerably reduced in duration, not to mention the great spiritual benefit that is resulting from concomitant purification. On these

considerations, it seems desirable that you should patiently bear your sufferings with trust and hope, and also, if possible, with gratitude.

‘ Hoping this will find you in better state of health, with hearty R. S.,

Yours sincerely,

B. S. MISRA.

—

R. S.

ALLAHABAD,

18th June, 1899

My dear—,

Your letter of the 5th. The state of your mind mentioned therein is due to the influences of past *Karmas* which can not at once go off without producing more or less of their evil

effects ; but if you persist in your devotion, irrespective of the inclination of mind, and keep up trust in the Mercy of the Supreme Father, He will help you in removing the influences of previous actions, and when their force has been spent, you will get sufficient tranquility to perform devotion for some time with undivided attention and bliss. Trust and sustained devotion are therefore the only means for the rectification of the evil tendencies now displayed by the mind.

With hearty R. S.,

Yours sincerely,

B. S. MISRA.'



R. S.

ALLAHABAD,

12th October, 1899.

My dear——,

Your letter of the 5th. Very sorry to hear of your state of health. Certainly in your present condition, it is not possible to devote yourself to anything temporal and I will not advise you to do so. Spiritually, you should confine yourself to easy repetition of the Holy Name and to mental contemplation of the Holy Form.

Eventually, of course, spiritual benefit is always accorded by the Gracious Supreme Father to all His children, whatever the outward difficulties and

troubles they may be in ; and in that consideration you may firmly rest assured that nothing but spiritual advantage would accrue from your present condition, but it is, of course, for the time being, very dejecting and in some instances unbearable. However, considering the Mercy of Supreme Father witnessed in innumerable cases, you should prop up your failing courage and, abiding by His *mauj*, patiently bear what He is pleased to ordain.

With hearty R. S. to all,

Yours sincerely,

B. S. MISRA.



R. S.

ALLAHABAD,

7th December, 1899.

My dear——,

Your letter of 2nd to hand.
The replies to your queries are as
under.

The sound of thunder you hear is not the one resounding in *Trikuti*; that is so attractive and powerful that the most distant sound of it will concentrate and draw up the mind and spirit like iron particles attracted by a magnet. What you hear is a distant echo or image of that sound, and even as such, it is a sign of Mercy and Grace. You may continue to listen to it while it is coming, but at the same time

you should be seeking for the sounds of bell and conch, which will, after some effort, gradually manifest themselves, and should, when heard, be paid greater attention to than the sound of thunder.

You should try to attend Satsang as often as you conveniently can. If it is not possible to leave your house alone more often than twice a week, you may attend only twice as you propose, devoting yourself to the perusal of the Holy Books at home on other days.

Hoping all are doing well, with hearty R. S. to all,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

14th January, 1900.

My dear——,

Your letter to hand. I am really very sorry to hear of the declining state of your health which cannot but produce a depressing effect on your mind, and which certainly must be a cause of anxiety to your friends and relatives. But you may rest assured that whatever is happening, is to your eventual spiritual interest, and nothing will hinder your spiritual progress, although it may not be apparent to you. Do not exercise yourself, if, on account of delicate health, you cannot perform

devotional practice or get spiritual pleasure. The Supreme Merciful Father will recompense you for this apparent loss.

With hearty R. S. to yourself and all,

Yours very sincerely,

B. S. MISRA.

—
R. S.

ALLAHABAD,

6th March, 1900.

My dear——,

Your letter of 28th February 1900 to hand. I am sorry to hear an account of——'s disturbed state of mind. Similar instances have occurred at other places too, and it appears

that it is due to the perverted influences of *Kal*, coupled with some secret desire on the part of the person concerned for personal aggrandisement. Their conscience is at times pricked by their folly but they are not able to subdue their perverted ideas at once.

Radha Soami Dayal sees what is going on but He is too High and Grand to interfere with the tendencies and desires of the parties concerned in an abrupt manner. Of course correction will be applied to them in due course and they will be saved from ultimate loss. All persons should therefore take a warning from these sad instances and should

entertain a genuine desire to be saved from the fate of these persons.

With hearty R. S. to self and all,

Yours sincerely,

B. S. MISRA.

R. S.

ALLAHABAD,

18th August, 1900.

My dear——,

Yours of the 12th. I am glad to hear that you can recall the Image of Huzur Maharaj whenever you desire. This is a sign of Mercy of Supreme Father and it will help at the time of devotion. The sounds mentioned by you also indicate that your practice is being satisfactorily

performed. The metallic sound will gradually change itself into the sound of a bell. Meanwhile you should continue to listen to it, as also to the sound of a drum, if they come from the right side, or from the upper middle portion of your forehead. The awakening of internal spiritual forces or the opening of the spiritual eye, correctly speaking, can only be attained when the stage of death has been passed, a matter which should be considered to have been very expeditiously accomplished if it is attained even after a devotional practice of 30 years or of one or two births ; but the concentration and exaltation of spirit during practice is no mean luck and if this has been bestowed, we should consider ourselves to be .

very fortunate, and should continue our practice with trust and patience.

The special reason of the advent of Supreme Father Radha Soami Dayal in this world was to reclaim humanity involved in endless troubles. He will surely help, therefore, those who earnestly desire to approach Him and to take His shelter. He will also manifest Himself in human form whenever it is in the interests of us all. Meanwhile, we should take His internal protection and go on with our practice.

With hearty R. S. to yourself,
and all,

Yours sincerely,

B. S. MISRA.

चौपाई

निज गुन भाट जगत बहुतेरे ।
 पर गुन ग्राहक नर न घनेरे ॥१॥
 जे छिन २ निज गुन उच्चरहीं ।
 समय परे पर कुछ नहिं करहीं ॥२॥
 समता त्याग करे जो करनी ।
 सपने अहंग चित्त नहिं धरनी ॥३॥
 पर गुन जिन रवि उदय समाना ।
 निज आचरन खद्योत निमाना ॥४॥
 सत्य साधु करनी तिन केरी ।
 ज्ञान मूर मय सुखद घनेरी ॥५॥
 शशि सम सीतल बैन सुबैनू ।
 अवन परत उर पावत चैनू ॥६॥
 बड़े भाग अस साध सुसंगू ।
 कलमल हरन मोह मद भंगू ॥७॥
 अबिरल भक्ति प्रेम मन लावन ।
 गुर चरनन चित्त उमंग बढ़ावन ॥८॥

दोहा

बार २ कर जोर कर, सविनय करूं पुकार ।
 साधसंग मोहिं देव नित, परम गुरु दातार ॥
 कृपासिंधु समरथ पुरुष, आदि अनादि अपार ।
 राधास्वामी परम पितु, मैं तुम सदा आधार ॥

सोरठा

बार बार बल जाउं ।
 तन मन वारूं चरन पर ॥
 क्या सुख ले मैं गाउं ।
 मेहर करी जस कृपा कर ॥१॥
 धन्य धन्य गुरु देव ।
 दया सिन्धु पूरण धनी ॥
 नित करूं तुम सेव ।
 अचल भक्ति मोहिं देव प्रभु ॥२॥
 दीन अधीन अनाथ ।
 हाथ गहो तुम आन कर ॥

अव राखो नित नाथ ।

दीनदयाल कृपानिधी ॥३॥

जान क्रोध मद लोभ ।

सब विधि अवगुणहार मैं ॥

प्रभु राखो नेरि लाज ।

तुम द्वारे अव मैं पड़ा ॥४॥

राधास्वामी गुन मनरत्न ।

तुम बिन और न दूसरा ॥

अव करो दया परतन ।

तुम दर एती बिलंब क्यों ॥५॥



